

SUPPLEMEN'

this case Oh, my friends, is cannot be so.

But what will become of us? There is a feeling, and it seems to be almost universal, a feeling that men die, and yet they are not prepared; that they are not prepared to enter upon and realize and enjoy the bliss for which they were originally and primarily destined. There seems to be the feeling that somehow, something must be done for us after we die, in order to put us in a condition to appreciate what lies beyond and enjoy it, and there can be no question but what honest investigation, honest endeavor to look at the facts of human nature and of human life, there can be no question but as a result of this we must come to the conclusion that the great majority of human beings go out of this world without being lit for what we call heaven. We have an idea in our minds, whether it be true or false, of what heaven is, and of what man ought to be in order to go there, and according to our idea there is no doubt whatever but what the great majority go out of this life unprepared for that heaven.

Now, men have tried to get over this difficulty, or rather felt the necessity of doing so, in various ways. Perhaps the oldest notion is that of transmigration, and the notion that the majority of men die unfit even to be absorbed into the divine essence. There is so much that is bad in them, so much that needs to be erased and removed from them before they are fit even for absorption, and they have to go through the process of transmigration. When men die they go into the organisms of some forms of animal life, they go into the body of a fish, or of a bird, or some animal, or their spirit takes possession of some living form, and through untold forms of transmigration, the spirit of man is finally purified and purged, and made fit to return to the great fountain of infinite goodness from which it came. A terrible journey. There is no wonder that this notion had a depressing influence upon the lives and existences and feelings of those people who entertained it. There is no wonder that the Hindoos should hold in such reverence the blade of grass, and the crawling reptile, and the beast of the field. He did not know but that its body was inhabited by the soul of some ancestor, or of some dear friend, and so he held them all sacred.

I believe in these days of ours that nearly all intelligent Universalists hold the view that something needs to be done to purify and ennoble and sanctify the spirit of man after death. If it is not done before it must be done after, because they hold, and hold without question, that all souls are ultimately saved. There was a time when their best teachers held that all souls went through a discipline that was necessary to prepare them for heaven here on earth. They have given that up. They believe in restoration. They teach other forms of restoration. Their ideas are put forth in this form and they fall back upon the sacred scriptures, and they find scriptures to support the idea of future restoration, and they not only find some scripture for it, but as they look at the fact that this is God's world and that the great majority of men die in a condition in which they are evidently obviously unfit to enter heaven, they feel that God must do something for them in His infinite grace, pity and sympathy, to prepare them for the heaven for which they are unprepared when they die.

of the elect, and all grown people who were not of the elect, divinely, eternally chosen, were consigned to the same hell. But as human nature became refined, when its feeling and its sympathy came under the influence of the gospel and the spirit of civilization, and the development of reason, and the growth of culture, men began to see how unreasonable it was that the Infinite God, the maker of heaven and earth, the Father of children of men, and author of the existence of all creation, should, by His own eternal decree, without giving them the slightest opportunity, consign them to an endless hell. Human reason and human instinct said it could not be.

and never will have. That the great majority of the human family will go down to the grave and never have an opportunity of accepting Jesus Christ. What are we to do? Why, give them an opportunity after death. And so the New England theologians say there must be a post mortem probation, or a post mortem opportunity, a chance for human souls to repent and accept Jesus Christ after death, because they have never had an opportunity to do so before death, and God cannot send men to an endless hell for not accepting a Christ of whom they never heard, and so the gospel must be preached unto the spirits imprisoned in hades in the great unknown. Very well. We are hardly driven to any such conclusion as that. As Methodists we have never believed, we do not believe now, that it is necessary for a human soul conscientiously and intelligently to accept a historic Christ in order to be saved. We have never believed that. We hold that there is a spiritual Christ as well as an historic Christ, and that the spiritual Christ presents himself to the conscience and to the life of every human being as a law of action, and whenever a human being in this wide world, of any nation, of any race, in any age of the world, surrenders his heart and his life to the demands of that spiritual law, that inner Christ. Whenever he does that, "His faith is counted to him for righteousness," and he is a saved man, and he belongs to the great family of God. For as Methodists we have never had any reason in the world to preach that the great majority of the human family were trooping en masse down into an endless hell, and, as a matter of fact, have never taught it and have never believed it. We believe that every man has his opportunity such as it is, whether it be little or great, whether it be a large opportunity, or a small one, we believe that every man has his conviction of right. Whether his conviction perfectly harmonizes with the moral law of the God of the universe or not, every man that honestly surrenders his individuality to his conviction of right is a saved man. He has the very essence of faith, and he is an heir of life eternal. That is our doctrine, and so we have no need to fall back on this post mortem probation for any such reason as that, but nevertheless we have to concede this, that the great majority of good people die in very immature and a very imperfect condition. This is just as true with us as with anybody else. When we say that every honest penitent can be saved, and when we say that every conscientious man that honestly seeks for God according to the best light he has, we have saved, we are taking a great variety of human material. We are opening a very wide door. We are opening to the possibility of eternal life to a vast number of human beings, and of the vast number most of them are very imperfect, very immature, very incomplete, and very unfit for heaven. Little has been done for them in this world and if they get to that blessed abode which we call heaven, something must be done for them after they die. So while we do not teach post mortem probation, we do hold to post mortem development and education, and rectification of a great many errors and mistakes, and follies, and prejudices, and ignorances, and weaknesses, and imperfections that belong to man necessarily here on earth. Something must be done for nearly every one of us after we die if we are to inherit that eternal existence that heaven represents to us.

I must go on. There is another, I opposite notion to this—the idea of destruction, the purpose of which is to get rid of evil.

Then he not only has a biblical argument but he has a psychological argument. He says, "It is inevitable. We see the tendency of sin, how it tends to impair the mind, corrupt the heart, destroy the energy of the will, weaken all that is noble in man's nature; how it gives the mastery to passion, to appetite, and how, so far as we can see, there occurs, even in this world, an almost complete obliteration of all those noble qualities of mind and character which man is destined to develop." He says, "Let this process go on after death, through centuries, maybe through ages, and at last it will destroy itself by destroying the nature in which it inheres."

Then he has a moral argument. He says that God is the supreme ruler of the universe, and such a thing as the eternal existence of evil is inconceivable in a universe that God created. God must destroy it and bring everything into harmony with his own law of government.

by divine permission, you sin by a concession of liberty that was made to you, and which involves a slight limitation of God that cannot always be, and unless you come into harmony with God, God must withdraw from you that concession at last, and leave you to sink into nothing.

structionist, and there is point to it. We must not dwell here. There is finally the notion of endless rewards and punishments, the notion that suffering and happiness will exist side by side in God's universe throughout eternity.—This has been variously presented. In the Middle Ages there was the old Materialistic view. The whole trend of mind on theology was materialistic, and men yet come down to this time full of these notions, and they have represented that eternal punishment carried with it the idea of a place you call Hell, in which men restored to the resurrected body, are to be consumed with unmitigated physical pain throughout all ages. On the other side, there is a Heaven for which man is fully prepared by the restored physical organism, and into which he enters to enjoy a state of everlasting blessedness that carries with it physical, as well as moral and mental enjoyment. We of to-day have not tried to hold these notions.

That is the old materialistic view, and we get rid of that kind of hell and heaven by remembering that this is simply a punishment for the wicked and endless life for the good do not carry with them any such notion as this. We rise intuitively above them when we keep in mind that hell is not a place, but a condition. Hell is never else it may be, primarily, fundamentally, is just simply a want of harmony between his character and his environment. And heaven, whatever else it may be, is a perfect adjustment between his character and his environment. The good man would have heaven in this world if his character, and his character would be perfect. The wicked man would have hell in this world if his character were wholly bad and his environment wholly wicked. The only way it is to say, you put a good man in the presence of God, let him be surrounded by those influences and that environment which is in perfect harmony with his own inner life, and he is perfectly happy.

But now there is another view that I wish to present to you. It is the view of separating the right from the wrong by distance, rather than by character, for there is a separation Christ himself tells us that there is a great gulf fixed. Not a Gulf which places the distance thousands of miles. They are so close that communication can go on, and yet they are so far apart that they have no affinity whatever with each other. As we have sometimes in this world. Physically, actually, as a spiritual fact, men may be very close together, and yet, as a fact of character, they may be as wide apart as the poles; and so in the next world, men in one sense may be very close together, and yet, in the sense of character, they may be as far apart as the east and the west, as the sun and the moon, as heaven and hell.

But while that is true of every good man, true of every redeemed man, true of every saved man, that is not all that there is to say to you. The memory of the good, the memory of your right doing, the memory of the ministries of kindness of which you have been the subject in relation to the life of the world, the memory that you fed the hungry, clothed the naked, bound up the wounds of the afflicted, visited the fatherless, ministered to the needs of the widow, the memory that you were the friend of the stranger, the memory that you fought many a battle and gained the victory, patiently enduring many a insult, and injustice, and outrage, and that you continue your life in the future life, much in the same manner as you did in the life that was done down the bliss of heaven by the memory of what you did that you ought not to have done, and there will be much in the memory of what you accomplished much, that you suffered much, that you endured much, that you overcame much, that in the main, at least, you were a man of true to yourself, true to your fellow men, and true

Some times I shall be occupied with the memory of the one, and sometimes with the memory of the other; just as there are times when your life here will be occupied with the memory of your own sin; and a friend comes along, and he arouses your attention from what you were thinking of, and what has awakened this deep feeling with you is a friend who has been a great temptation and inwardly within you another class of feelings, and for the time being you forget all about the dark past. There is one of those wonderful experiences of blessedness that come between the two. The facts of your life, of your character, of your experiences cannot be annihilated, and oh, my brother, if this be true, how it behooves you to be made acquainted with the facts of your life, such as that you can meet all the people with whom you have transacted business, all the people with whom you have been associated, and that you can look into their faces in the great future and feel that as nearly as possible you did by them as you would want them to do by

I leave this subject with you. I intended to say more. I wanted to talk to you about the Social Organisations of the future life, but it is too late. We close here.

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FINE TAILOR-MADE CLOTHES.

NEWEST EFFECTS. LATEST SHADES.

BOYS' CLOTHES.

The Best,
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OUR NEW SPRING SUITS

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TAKE A LOOK AT OUR PERFECT-FITTING
TAILOR-MADE SUITS, ALL THE NEW
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BUSHER'S.

The Most Complete Line of All
the Latest Styles of Oxfords
shown in the city, and

LOWEST PRICES.

RAILROAD TIME TABLES.

In effect Feb. 1, 1902.

WABASH.

TO ST. LOUIS.	TO ST. LOUIS.
No. 10, 10:00 a.m.	No. 9, 5:30 a.m.
No. 11, 1:00 p.m.	No. 8, 1:00 p.m.
No. 12, 4:00 p.m.	No. 7, 4:00 p.m.
No. 13, 7:00 p.m.	No. 6, 7:00 p.m.
No. 14, 10:00 p.m.	No. 5, 10:00 p.m.

ILLINOIS CENTRAL.

TO ST. LOUIS.	TO ST. LOUIS.
No. 1, 10:00 a.m.	No. 2, 5:30 a.m.
No. 3, 1:00 p.m.	No. 4, 1:00 p.m.
No. 5, 4:00 p.m.	No. 6, 4:00 p.m.
No. 7, 7:00 p.m.	No. 8, 7:00 p.m.
No. 9, 10:00 p.m.	No. 10, 10:00 p.m.

INDIANAPOLIS DECATUR & WESTERN.

TO ST. LOUIS.	TO ST. LOUIS.
No. 1, 10:00 a.m.	No. 2, 5:30 a.m.
No. 3, 1:00 p.m.	No. 4, 1:00 p.m.
No. 5, 4:00 p.m.	No. 6, 4:00 p.m.
No. 7, 7:00 p.m.	No. 8, 7:00 p.m.
No. 9, 10:00 p.m.	No. 10, 10:00 p.m.

PEORIA, DECATUR & EVANSVILLE.

TO ST. LOUIS.	TO ST. LOUIS.
No. 1, 10:00 a.m.	No. 2, 5:30 a.m.
No. 3, 1:00 p.m.	No. 4, 1:00 p.m.
No. 5, 4:00 p.m.	No. 6, 4:00 p.m.
No. 7, 7:00 p.m.	No. 8, 7:00 p.m.
No. 9, 10:00 p.m.	No. 10, 10:00 p.m.

TERRE HAUTE & PEORIA.

TO ST. LOUIS.	TO ST. LOUIS.
No. 1, 10:00 a.m.	No. 2, 5:30 a.m.
No. 3, 1:00 p.m.	No. 4, 1:00 p.m.
No. 5, 4:00 p.m.	No. 6, 4:00 p.m.
No. 7, 7:00 p.m.	No. 8, 7:00 p.m.
No. 9, 10:00 p.m.	No. 10, 10:00 p.m.

PRESERVE YOUR EYES.

JAMES THOMAS,

Practitioner of Optics in the detection and

correction of all visual imperfections by the proper

selection of spectacles.

Office 20 North Water street, opposite First

St. N. E. corner.

Executors Notice for Final

Settlement.

WILLIAM THOMAS, Deceased.

King of Thomas, Deceased.

King of Thomas, Deceased.

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DAILY REPUBLICAN.

ANNOUNCEMENT.

We are here to stay and will continue
to sell the BEST GOODS in our line.
We do this because it PAYS BEST!
Our Teas, our Coffees, our Cakes,
our Baking Powders are no better
than you can buy anywhere else; but
there is no place that you can buy as
good a Coffee as our COMBINATION
JAVA, match our several grades of
FINE Teas, or buy as good brands of
Imported or Domestic Canned Goods
at as Low Prices as you can at

CLOYD'S,

144 East Main Street.

PILLSBURY FLOUR Always in Stock.

IT IS THE BEST.

FRIDAY EVENING, APRIL 15, 1902.

LOCAL AND GENERAL NEWS.

DENT & SON, Tailors.

The ladies praise White Loaf flour

because it is first class.

IRON VASES do not crumble. W. H.

Grindell & Son, sole agents. April 14.

JACOB KORN of Orleans has been granted

an increase of pension through the

agency of M. Shea.

THE Grand Opera House, made

by Kask & Weigand, are the best in town.

ROCK PLASTER—best known plastering

material. Manufactured by the Decatur

Rock Plaster Co. April 14.

SMOKES the Joseph Michl Little Rose

and Bouquet cigars, to be had anywhere

in the city.

Just purchased a handsome lot of

shellie porters at reduced prices.

LINN & SARGENT D. G. & C. Co.

THE popular grocery store of Philip

Kemper at 801 North Water street is the

place to get good table supplies.

TUESDAY last night, under the name

of "The Devil's Mine," had a small audience.

The performance was of little merit.

Mrs. Dr. EHLERS, clairvoyant medium,

at Platt hotel. Call and get your fortune

told. moh1-die

CARPET SWEEPERS that don't wear

carpets. The best in the world at Lytle

& Eckels Hardware Co. 15-dit

Six first-class paper hangers at Blank

& Grass. Work done promptly and

nicely. 8-2w

THE Centimeter lid gloves are the

handiest, best fitting, best wearing

and cheapest gloves in the U. S.

LINN & SARGENT D. G. & C. Co.,

deobdewit Sole Agents for Decatur, Ill.

JACK McALIFFE, the pugilist, who

was here recently with a comedy

company, is said to be dying of quick

consumption at Hot Springs.

BLANK & GRASS, telephone No. 537,

Call them up if you have a room to paper

or a house to paint. 8-2w

ROCK PLASTER saves you weeks' time

in getting in your house. Manufactured

by the Decatur Rock Plaster Co. 2d

C. B. FRESCOTT carries a full line of

splendid musical instruments at his

music parlor on North Water street. It

will pay you to step in and look at the

fine array. Terms easy. 14-33

BUY your Easter bonnets of Mrs. H. A.

Wallace if you wish to get something

stylish at low figures. Syndicate Block,

up stairs. 14-33

ROCK PLASTER will not fall off, and is

a great fire retarder. Manufactured by

the Decatur Rock Plaster Co. 2d

EDWARD JOHN METZGER, Henry Kuss

and J. W. Metzger and wife, well known

in Decatur, who left Cerro Gordo a year

ago to locate in California, will return to

their old home, preferring Illinois to the

western country.

BLANK & GRASS are still in it for fine

wall paper and wall decorations, which

they are selling at bottom prices. 8-2w

Call and see

BACHMAN'S BABY

Carriages.

Finest in the land.

At the regular meeting of Decatur

Chapter 111, Order of the Eastern Star,

last night, I. J. McDonald presented

the lodge with a handsome gavel made

by himself. It is worth twenty different

kinds of wood. On the head of the gavel

were the letters O. E. S. in silver.

ART IN SCULPTURE.

Lecture by Prof. Taft for the Women's Club at the Congregational Church.

Prof. Loreda Taft's lecture on "Facial Expression in Nature and Art" was delivered under the auspices of the Women's club at the Congregational church last evening.

He said that it was a singular fact that all people, savage or civilized, old or young, expressed the same sentiments by the same facial expression. Why is this? Why do we all twitch certain muscular cords to express certain things? Who taught the baby to shut its eyes and open its mouth when it wishes to express its grief in a noisy yell. Prof. Darwin, with his usual exactness, has investigated the subject, and in fact, has established a science of facial expression. For instance, disgust, expressed by turning out the lips and drawing up the nose, is the lineal descendant of the natural man's expression upon rejecting disagreeable and repulsive food. The ancients had no idea of facial expression, as is evidenced by the various countenances of their sculptures. What to them was unknown is now reduced to a science, and the artist or sculptor knows exactly what lines to emphasize in order to express grief, joy, contemplation, revenge, gratitude, or any other sentiment. The case of a paralytic was cited, whose face was made to assume any expression, at will, by simply applying a galvanic current to different nerves.

The facility with which the sculptor can depict and change facial expression was deftly illustrated with a clay bust of the Princess de Lamballe, a victim of the French Revolution. With a twist of the wrist and a dab here and there; a little gouging at the eyes; or a little thumping of the cheeks, this charming lady was made to smile, to weep, to shriek with terror, to grow old in a second, or to become a modern misle, with her princely hair banged in the most orthodox fashion. The subject was copiously illustrated with stereoscopic views and the pleasant conversation style in which the lecture was delivered was greatly enjoyed by those who had the good fortune to be present.

Prof. Taft lectures to-night on "American and French Sculpture of To-Day."

Capt. Reed's Condition.

Captain H. B. Reed, the well-known custodian of memorial hall at the statehouse, Springfield, who was stricken blind about three months ago by rheumatism, was operated upon yesterday by Dr. A. E. Prince at the sanitarium in Springfield. The operation was a very delicate one and is regarded as a success, as far as immediate results are concerned, as he could count his fingers immediately after the operation and before the bandages were applied. Captain Reed has been suffering from diabetes for some time and is in very feeble health, which makes his chances of recovery rather less than if he was otherwise sound, but it is believed he has a very fair chance of ultimate recovery of his sight.

Howard's "The Henrietta."

"The Henrietta" the cleverest work of that brilliant author, Bronson Howard, will be presented at the Grand Tuesday evening, April 15th. While we might add in a sense of duty there is one who should not be overlooked, and he is the cleverest of comedians, Mr. Stuart Robinson; the idea of all, and a masterpiece of the art of humor. Mr. Robinson will be ably supported by an excellent company of players. The tour this present season with "The Henrietta," has surpassed that of all others. Mr. George S. Woodward, playing the opposite part to Mr. Robinson (Old Nick Van Alstyne), has received the most favorable encomiums from the press of the country.

Endeavor Entertainment.

The Young People's Society of Christian Endeavor gave a delightful entertainment last night at the United Brethren church. A song entitled "Little Bees," by Misses Grace and Carrie Brighton, is worthy of special mention.

The following program was rendered:

Prayer—Rev. J. A. King.
Dialogue—"The Christian," Clara Bister; "Two Pictures," Bertha Doty; "The Love of Honor," "A Drunkard's Treasures," Nora Slagstad; "A Small Star," Grace Brighton; "A Legend of Bregenz," Anna Kitchen.

Song—"Little Bees," Carrie and Grace Brighton.

Contract Let for \$5740.

The special committee on the new iron bridge over the Sangamon, for the special use of Whitmore and Oakley people and the county generally, completed their work last night. There were in all nineteen bids, and the offer ranged in amount from \$7825 down to \$5740, the lowest bid. The contract was awarded to the K. B. Co., of Chicago, Ill., of Cleveland, Ohio, at \$5740. It will be the Pratt truss bridge, with one span of 150 feet; it will be 16 feet wide for the drive-way, and the bridge will stand a driving load of 1440 pounds per lineal foot. Operations will begin in July.

Comio Opera To-Night.

Conried's Comic Opera Company of nearly fifty people will be heard at the opera house to-night in the successful comedy-opera, "Poor Jonathan," which had such a long and successful run at the New York "Casino" last season, where it was produced under the stage direction of Mr. Heinrich Conried, the director of Conried's opera company.

Be Beautiful.

Those who wish to be beautiful are invited to call at 1205 North Water street, and get a trial bottle of Mrs. Davis' famous Velvet Balm for the complexion. It may also be had at A. A. Folt's barber shop, 1115 North Water street. 12-dit

Wanted.

Two horses, not under 6 or over 8 years old; weight about 1,200 pounds each. Must be good, active, and sound in every way. Must be presented on or before Monday, April 15. Call at C. M. Caldwell's livery stable. 12-dit

Ladies' Wraps.

The first invoice of new spring jackets and wraps for ladies and children have been received at Linn & Scruggs D. G. & C. Co.

A CHILD of Mr. John Peers had the cold head, and had been under the treatment of physicians without relief. It was cured by Chamberlain's Eye and Skin Ointment and is now well and all right. W. R. MILLER & SON, Buffalo, Iowa. 25 cent boxes for sale by W. F. Neale. 12-dit

LOOK OUT FOR HIM.

THE GOLD BRICK MAN TRIES TO PLAY HIS GAME AT TAYLORVILLE.

He Almost Captures a Wealthy Citizen But Overdoes the Thing at the Last Moment.

A sensational story is telegraphed from Taylorville, which connects Decatur closely with the attempted swindle. This is the yarn in the telegram: Wilkinson is one of Taylorville's best and most enterprising citizens. He owns a half interest in the Ruth mill, one of the largest flour mills in Central Illinois; is president of and owns a controlling interest in the Taylorville coal mines, and is a large real estate owner in Christian county. Mr. Wilkinson is also interested in a gold mine in Arizona. One day last week a rather tough-looking individual, wearing the clothes of a cowboy outfit, appeared at Mr. Wilkinson's residence and inquired for the host, who happened to be eating his dinner. The stranger was introduced to Wilkinson, who was then asked to close every door leading to the room where he would make known his mission. He first commenced by relating facts connected with Wilkinson's mine in Arizona, of which he was very familiar. So straight was his tale that the unsuspecting miller was drawn into his confidence at once. The stranger's story was that he had an Indian friend or partner, who had a secret gold mine in Arizona, and had sent him east with sample bricks of the precious metal to be weighed, and if possible, to dispose of the mine. The gold bricks were buried in the woods near Decatur, to which place Mr. Wilkinson was summoned. The water being all over the timber bottoms, it was necessary to pull off their boots and wade a portion of the way in order to reach the treasure. Before reaching the spot, Mr. Wilkinson was required to stop and wait until the Mexican went ahead and got the bricks in which he had wrapped up to a blanket and carried by a shawl strap. One of the bricks was bored into by the sharper, the borings taken to a leading dealer in Decatur and pronounced "K. K." The Mexican then handed Mr. Wilkinson a card, which contained the name and number of his place in the Government, and a Government inspector, whom they sought, and who also pronounced the gold good. The price asked for the gold bricks was \$1200. Wilkinson, thinking the metal was genuine, offered to give a check for \$1200, but the would-be sharper refused to take the check, saying he could not read nor write, but wanted the cash. This aroused the suspicion of Wilkinson, and the trade was busted. They returned to Taylorville, and the sheriff and police were notified, but the rascal made good his escape.

Bell Sociable.

The members of Decatur Lodge of I. O. G. T. will give a grand Bell sociable at their rooms in court house block, Friday, April 15, the proceeds of which are to be given for the purpose of sending Dr. A. E. Prince to Dwight for treatment. An admission fee of 10 cents will be charged at the door. The following is the program to be given:

Musical Selection—Opera House Orchestra.
Recitation—Misses Grace and Carrie Brighton.
Vocal Solo—Misses Grace and Carrie Brighton.
Musical Selection—Misses Grace and Carrie Brighton.
Refreshments will be served. 14-22

A Profitable Lecture.

P. J. McGuire of Philadelphia, first vice-president of the National Federation of Labor and general secretary of the United Brotherhood of Carpenters and Joiners of America will lecture at the Opera House, Saturday night, April 13 1892. The lecture will be free to all, and all contractors, mechanics and laboring men are especially invited to be present. 12-dit

SECRET SOCIETY MEETINGS.

Regular meeting of Progress Lodge No. 41, this (Friday) evening at 8 o'clock. Hall at 720 North Water street. L. L. GRIFF, Sec.

MASONIC.
Special communication of Mason Lodge No. 4, A. F. & A. M., this (Friday) evening at 7:30 o'clock, for work in the 3rd degree. W. M. L. HAMMER, Sec'y.

Reception Committee.

The members of the First Division reception committee—hours 9 to 5 o'clock—selected to be present at the dedication of the new St. Nicholas hotel, April 21, are requested to meet at the residence of Mrs. J. O. Lake at 45 o'clock sharp, Saturday afternoon, April 16, to complete arrangements for the duties to be performed. By order of the committee.

Do You Know It.

A common cough is the most dangerous thing in the world to neglect; a slight hacking cough is also very dangerous, as it always leads to Bronchitis and Consumption. Don't neglect them. In seeking a remedy for cough, colds and Bronchitis, be sure and get one that is not full of Opium and one that will not produce Constipation. Ballard's Honey-Suckle Syrup does not constipate, remember this. It is perfectly harmless for children, and it's the most soothing and healing Throat and Lung medicine in the world. In cases of Consumption, Coughs, Colds, Sore Throat, Asthma, Whooping Cough, Croup, Bronchitis, Hoarseness, Sore Lungs, Crouping in the throat and greatly enlarging the Lungs after Pneumonia. Sold by Swearingen & Tyler. 12-dit

The women of Urbana, Nashville and Decatur are holding exciting meetings preparatory to the coming school elections.

Prof. Well, government chemist writes: I have carefully analyzed your "Royal Ruby Port Wine," bought by me in the open market, and certify that I found the same absolutely pure. This wine is especially recommended for its health-restoring and building up properties; it strengthens the weak and restores lost vitality. \$1 per quart bottle. Sold by A. J. Stoner.

The New Phonocello.

Decatur has secured the new phonocello; it will be located on North Water street, where the 99 Cent Store now is. dit

New spring shades in kid gloves and neckties made to order, at 99 Cent Store, at Linn & Scruggs D. G. & C. Co.

WOOD PUMPS, Chain Pumps, Iron Force Pumps, for sale at Spencer & Labadie's. 12-dit

A VERY INTERESTING TALK.

"Law and Christianity" the Subject of W. C. Outten's Talk.

The young men who were at the rooms of the Young Men's Christian Association last evening heard Attorney W. C. Outten on "Law and Christianity." Outten is one of the best practical talks yet delivered. Mr. Outten first spoke of two divisions of law, statute and common law, and defined them; he spoke of the origin and necessity of law. It ramifies all the relations of life, and regulates nations. He said law was developed through Christianity; the first lawyers were the clergymen, and there were no lawyers until the eleventh century. Schools of law were established when the Normans invaded England, and it needed in presenting the imposition of foreign language in England. How did we happen to have law? There were families, they developed into tribes, and then into nations. He spoke of the constitutions of different states and nations, and dwelt upon the excellency of the constitution of the United States and the power of the people alone to change it. He said the people were responsible for the bad laws made. Mr. Outten spoke of the laws regulating capital and labor, and deprecated the vast increase of wealth among the few and abject poverty among the masses. The speaker offered some suggestions along this line that are worthy of consideration.

The closing talk of the course will be made next Thursday evening by W. F. Calhoun on "The Press and the People."

GOOD FRIDAY.

Services of the Most Solemn Day of the Lenten Season.

Special services in commemoration of Good Friday were held in St. Catharine's Episcopal church at the city today.

Good Friday is sacred as the third day preceding Easter and the one on which occurred the crucifixion of the Savior. It has been observed as a day of mourning and special prayer from a very early period. The services of the day in the early Roman Catholic church were very peculiar. Instead of the ordinary mass, it consisted in what is called the mass of the presentment. The priest and attendants were robed in black, in token of mourning; the altar was stripped of its ornaments, the kiss of peace was omitted in detection of the kiss of Judas the traitor. A large crucifix was placed upon the altar

